

J. B. CLOPTON Aug. 5<sup>th</sup> Wednesday Evening

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CUM UTILI DULCE.

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To the Publisher of the AMERICAN  
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Richmond, July 27, 1807.

SIR,

THE following remarks on the subject of Atheism were occasioned by seeing a little piece in your Magazine some time since, which might be sufficient to satisfy some few of your readers, but not so for many others, and especially such as call themselves Philosophers. I therefore request you will give them a place in your Magazine also.

I am your Friend,

A SUBSCRIBER,

But will call myself,

EUSEBIUS.

IT was remarked by *David* that "The Fool hath said in his heart there is no God,"—and Dr. South in preaching on this text, began his sermon thus: "And who but a fool could have said so?" Now to prove that it is foolish and absurd to believe there is no God, let us first recollect, that if there be no God, that is, no first cause, every thing existing in the Universe must either be self-existent from all eternity, or must have started into existence all at once, in some certain distant period of time; or at intervals, successively, and without any pre-existing cause, and must have produced ever since by propagation and "*Reproduction*," voluntarily or necessarily, every species of beings

now in existence; either of which suppositions must be as unintelligible and inconceivable as the self-existence of one being, who might have created all things. Now to believe that the infinite number, and variety of fossils, plants, insects, birds, beasts, fish, and that extraordinary animal man, and the stupendous system of the Heavens, should exist without a cause adequate to their production, requires a degree of faith far more extraordinary, and infinitely more like a stupid credulity, than that which leads any one to believe that there is *one only self-existing Being*; for in fact the Atheists make every thing we see a self-existing being, and as to the attribute of self-existence, every one of the myriads of beings around us is a *God*; and he attributes to matter, properties to assist in the formation of things, which do not belong to matter. For *motion*, without which the particles of matter, though self-existing and eternal, could never form any one body, much less an infinite variety of bodies, is not a property of matter. Matter is susceptible of motion, but must remain eternally at rest, till some external force or impulse shall put it into motion. It's only power, or force, is what is called the "*vis inertiae*," literally translated, the force of sluggishness; implying well, the inert property of matter. And much less can *thought* and *contrivance* be a property of matter—and surely without thought and contri-

vance neither *matter* nor *spirit*, nor any conceivable agent, could have produced the immense display of wisdom and contrivance, which is seen wherever we turn our eyes, whether to the Heavens above, or to the Earth and Seas below, or even to ourselves. If matter, or the *Atoms of Epicurus* be supposed capable of forming by a fortuitous concourse, any one body in existence, it must have been formed in a manner not conceivable by any one who knows any thing of the laws of Nature: for the atoms must be put in motion by some external impulse; or, we may agree by attraction—If by extrinsic impulse, this impulse must act in one direction, and move at the same time all the atoms in the same direction; and what kind of figure would be formed by the atoms in this manner, even if we suppose that in some part some were stopt by *chance*, or at their own will, by *their own desire*, till others came up and formed a solid, by the power of attraction of cohesion, I leave to Epicureans to prove. If they were put in motion by mutual attraction, let the same Philosophers say: or, let the Chemists of the present day say, how in either mode of action the various figures of their salts, and the crystals, objects of their examination, could possibly be formed, and above all, how such a complicated being, and with such powers of body and mind as Man, could be formed, or I should say, obtain existence from a concourse of atoms? But if matter formed all things, we must suppose the particles intelligent, and they must by a wonderful harmonious agreement have consented that each individual of them would concur in the great work of creation—and

to suppose this, we do but suppose myriads of Gods instead of one. Do not Atheists then “strain at a Gnat and swallow a Camel?” Ask an Atheist how he began his existence; he must say he was begotten by his father and born of his mother—and he must say the same of his father, and of his grandfather’s father, and carry you back to the millions of years, or through the *eternity*, through which he would have you believe the world has existed: But let him go on through an eternity of eternities, the same question recurs, and he has only exhibited to our imagination a chain of an infinite number of links, which he attempts to suspend on nothing. The farther he extends his chain, the more inconceivable is its existence. And he may be told that whether he carries his imagination back myriads of years, or only 6000, his first man must either have created himself, or have been necessarily self-existent, or have been created by some other being or power adequate to his production. But he could not create himself, for if he could, he must have existed before he did exist, which is an absurdity in terms. He therefore did not make himself; and as to *his necessary self-existence*, which is certainly inconceivable and absurd, but if we can conceive the meaning of such an extraordinary expression, we surely may conceive it as applicable to the existence of one great first cause, and may then without inconsistency say that God created man. The difficulty of conceiving, and of proving the existence of such a *Being* by reason alone, has driven some Logicians and Geometricians into Atheism. And as a revelation from God him-



self could alone demonstrate his being and his attributes satisfactorily to mankind ; we must look to revelation for it, and see at the same time how wonderfully the works of the Creator demonstrate his existence, power, and goodness,—and to the history of mankind, for striking proofs of the superintending providence of a God, and of his controuling power and justice. These several points shall hereafter be touched on and illustrated by

EUSEBIUS.

### ORATION

*Delivered on the fourth of July in the Capitol at Richmond.*

*By Thomas Marshall, Esq.*

*[Continued from page 203.]*

For eight long years the great mass of the people steadily supported a conflict, which was marked throughout its course by every species of privation and of suffering. With all the ports of our extensive coasts blockaded, the rich productions of our bountiful soil could no longer be exchanged for the manufactures of the other quarters of the world ; commerce no longer poured her wealth into our lap, or furnished those conveniences which habit had converted into the necessities of life. Labour no longer stimulated by its useful encouragement, and honest industry lost its just reward. To increase the calamities of that disastrous period, a malignant enemy in the very bosom of our country, carried fire, devastation and death into almost every part of it. Our towns, our villages, were devoted to the flames—and the humble cottage,

not less than the edifice of wealth, was involved in the general ruin. Yet, through all these sufferings and those perils, not an inglorious sentiment was permitted to escape America. However desirable peace might be, only safe and honorable peace could be accepted. To have bartered the dignity of our country for individual safety, to have trafficked away her national rights for domestic ease, to have given up one iota of her independence for the restoration of any personal gratifications, was unworthy of the hardy patriotism of the age, and would have doomed to infamy the man who could have proposed it.

Even that sex, which seems formed to sweeten the fiercer passions, and to soften the more rugged manners of man ; which seems best calculated to embellish, to adorn, to humanize the world ; which shrinks from danger, and persuades by gentleness ; partook of the general firmness, and participated in the general suffering. They exhibited a patient contentment and a persevering resolution, which would have shamed into courage, men, intimidated by the dangers of the conflict, and re-animated those who were worn out by a long course of individual sacrifices. They relinquished every personal ornament without a sigh, and knew not that they become more lovely by doing so. They yielded without a murmur every luxury to which they had been accustomed, and travelled with gay and sprightly steps along the toilsome path which conducted America to independence.

While the American army, surrounded with difficulties almost insuperable maintained, with unshaken fidelity and unconquerable courage, the arduous conflict in which

their country was engaged, the si-  
news of war were cut, the funds of  
the nation gave way ; and it was  
confidently believed by those, who  
founded their calculations on the  
ordinary character of man, troops,  
half famished, half naked and un-  
aid, would at length withdraw  
their support from a cause, in de-  
fending which so many ills were to  
be encountered. But these calcu-  
lators estimated by a wrong stand-  
ard, the principles and motives of  
those from whom this conduct was  
expected. An exalted country, a  
high sense of national dignity, an  
enthusiastic devotion to national in-  
dependence had induced them to  
assume the military character ; and  
no toils, no sufferings, no dangers,  
could induce them to lay it down,  
till their object was obtained.

Brave disinterested patriots !  
Never shall your services be for-  
gotten ! A grateful country will re-  
collect them, and will rejoice to ho-  
nor herself by bestowing her honors  
upon you.

At the head of this band of he-  
roes, we behold a chief marked out  
by heaven as the saviour of his  
country. Endowed with every  
quality of mind and body, which  
could fit him for the arduous con-  
flict he conducted ; the destinies  
of his country were placed in his  
hands ; and he exhibited, in situ-  
ations the most difficult and the  
most responsible, those rare virtues  
and talents, which the occasion  
most eminently required. Enter-  
prising without rashness, firm with-  
out severity, persevering without  
obstinacy ; in him, courage and  
caution were so happily blended  
that neither could obtain the ascen-  
dency, but each appeared to rule  
as the public interest required.  
The firmness of his mind diffused

itself over his countenance ; and  
when he presented himself to his  
admiring soldiers, they were ready  
to believe, in contradiction to their  
own senses, that some great advan-  
tage was at hand. View him,  
with an army reduced by battle, by  
disease, or mistaken policy, to a  
mere handful, and even in this si-  
tuation, he was formidable. His  
mind, instead of bewailing misfor-  
tunes, was employed in the means  
of repairing it, and of turning to  
the best account all the means he  
yet possessed. With such a leader,  
America could not be vanquish-  
ed. With such a leader, the path  
to liberty and independence, might  
be intricate, but was certain.

Who can take this short review  
of our history, without sentiments  
of the most glowing admiration,  
for the sages who concerted, and  
the heroes who executed the poli-  
tical wonderwork of our revoluti-  
on ? Where is the bosom that does  
not burn with a noble ambition to  
emulate the glory of our fathers ?  
My fellow-citizens, the events  
which have lately taken place, are  
calculated to revive in the bosoms  
of us all those feelings of bold and  
energetic patriotism, which made  
us a nation ; and drew to this side  
of the Atlantic the eyes of an asto-  
nished and admiring world. On  
an occasion such as this, all diver-  
sity of political opinion should be,  
and I hope will be, lost in one great,  
universal resolution, to support  
our government or be buried in its  
ruins... When the tramp of war is  
sounded on our coast, and the can-  
non of an enemy reverberates a-  
long our shores ; let us not stop to  
enquire with diplomatic precision,  
into the causes of the contest, but  
with instinctive patriotism, hasten  
to repel the first attack upon our



country. At the cry to arms, the citizens of America numerous as the sand upon their shores, and hardy as the oaks of their forests, shall rush from the mountains and the plains, and wave the triumphant eagle, once bathed in the best blood of their adversaries. Let us then my fellow-citizens, with the inspiration, as well as in the language of that glorious instrument which first asserted our independence, pledge mutually to each other, and in defence of our common country, our lives our fortunes, and our sacred honor.

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From the Balance.

### THE LIMNER.

There are lines in the character of some men, that always puzzle the painter. These lines are very distinct and visible ; but they are inexplicable.

"I am very sorry for your misfortunes," said a grave looking gentleman, the other day, to an acquaintance who had got involved in his affairs.—"I pity you very much," added he, (and I saw a tear starting in his eye) "but I hope you will get through honorably at last."—The unfortunate man did not repay his kindness even with a smile. "I observe you have some friends in your misfortunes" said I, after the grave gentleman had passed on. "Friends !" replied the unfortunate man, indignantly—"friends, indeed ! I must tell you," continued he, "that this same person, who affects to weep over my misfortunes with such poignant grief, and who pretends to wish me extricated from all my difficulties, is himself, in some degree,

the cause of all my troubles." "Is it possible ?" I exclaimed, looking at him with astonishment. "Yes" said he, "that man now owes me, and has for a long time, a debt which he might pay with the utmost ease ; and for the want of that little debt, and an hundred others of the same description, I am compelled to pine in the limits of a prison."

Reader, this grave looking gentleman wears all the externals of a Christian. He abounds in *fashionable religion*. He professes much ; but is sparing of good works. Such hypocrisy may deceive men for a time : But can tears and sighs deceive the Searcher of Hearts ? No—the hope is vain.

The unfortunate man had seen prosperous days. Then he was surrounded by a host of blood-suckers, and this pretended friend, no doubt, amongst the rest. But misfortunes had overtaken him. Still he believes it his duty to be patient moderate and just, even under the pressure of every calamity. But when thus assailed—when stupidity itself puts on a haughty, dictatorial tone—he seems compelled to complain. However, the world has nothing to do with this man's afflictions, or that man's religion ; nor will it much regard either the one or the other.

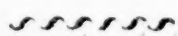
This case will shew that one hour's adversity will teach more wisdom than an age of prosperity.

"I wish this very good *friend*," said the unfortunate man, "and all other *very good men*, to know, that I have no sense of gratitude for such *pitying* favors, and beg them to forbear.

PETER PALLET.

An Irishman having sworn two oaths, the justice charged him two shillings. "How much do you charge for a curse?" said Pat. "Sixpence replied the justice: "Then take my half crown, as I hate change, and a curse light on you all," returned Pat.

"No man," said a doctor one day, "can complain of my having used him ill." "True," said his friend, "because all you were ever called to attend died under your hands."



*From the N. Y. Public Advertiser.*

### SANDWICH ISLANDS.

MR. EDITOR,

The progress of a barbarous people towards civilization must ever be regarded with interest by an enlightened one, & as the Sandwich Islands have long occupied a considerable place in our commercial chart, I presume the following account of transactions in those islands, so honourable to their sovereign and inhabitants, will be thought interesting to the public. Particularly so when it is remembered that a few years since the greatest precautions were necessary there to insure public safety; and that a vessel belonging to this port was cut off, and the captain and crew were barbarously murdered.

I arrived at those Islands in the summer of 1804, from the western coast of this continent, in a small ship, that had by various events been rendered so totally unfit for sea, that without repairs, impossible to be made in such circumstances she could not, with safety proceed any further. I was received

with great hospitality by the natives and was offered by their sovereign, *Tamaihamaiha*, all the assistance in his power to give; but as I judged that repairing the ship would be impracticable for me, I determined to exchange her with him for a small vessel he then had on the stocks, which he offered me. According to this agreement, I was entirely in their power—I landed my cargo and stored it in the king's magazines, with all such articles as by agreement I was to retain, and removed on shore with my officers, into lodgings, prepared by *Tamaihamaiha*, for our reception. I was obliged to leave those islands before this agreement could be entirely completed, on account of the small vessel not been finished, and left it to be accomplished by a Mr. Hudson of this place, who was an officer with me.

I have lately had the satisfaction to learn by letters from Mr. Hudson, that *Tamaihamaiha* has most honorably fulfilled his agreement in every particular, besides treating him in all respects with the kindest attention. He often declares his satisfaction that fortune has put it into his power to show unequivocally the magnanimity and benevolence of his disposition. The small vessel in question has made a voyage of eight months to California and back to the Islands, and is at this time engaged on her second voyage.

When it is considered that the property thus put into the power of those islanders must have been regarded by them as of immense value, a considerable portion of it, consisting of articles they well knew how to appreciate, such as cloths, cutlery, muskets, powder, balls, &c. the honest and noble disposition of



*Tamailhamaiha* and the good order and subordination of his people appear to great advantage ; of my sense of it, I am happy in thus rendering him my public testimony.

WM. SHALER.

ORATION,\*

On the *Restriction of Suffrage*, delivered by *Armistead T. Mason*, from the Rostrum of William and Mary College, on the 4th July, 1807.

FELLOW CITIZENS,

WHEN we look back to periods which have passed, and behold mankind in pristine ignorance and barbarism ; rocked in the cradle of superstition, and nursed by the hand of prejudice ; when we see human nature sunk below the level of the brute creation, degraded and wrought into mere machinery, yielding without an effort to the usurpations of petty tyrants, and meanly bending to the galling yoke, the mind shrinks back upon itself and revolts with loathing from the spectacle. Or when turbulence and faction break in on every side, and raging with relentless fury, call us to witness the struggles of virtue in the storms of fate, "the throes and convulsions of an agitated world, the agonizing spasms of infuriated man, opposing thro' blood

\* July 6th, 1807. At a meeting of the President and Professors of William and Mary College,

RESOLVED, That Mr. *Armistead T. Mason* be requested to publish his Oration delivered on the fourth instant. Signed,

J. MADISON, President.

and slaughter," the lawless invasion of his rights, and sinking at last under the hard pressure of accumulated ills ; dejection and despair take possession of the soul ; we see nothing but melancholy monuments of human imbecility. That dark and dreary age, when a Gothic gloom o'erspread the world, affords not one spot on which the humanized mind can dwell with complacency ; sickened at those humiliating pictures, it turns to find a scene which shall alleviate its pain. That scene, the sublime events of later times ushers in ; the mind feels a conscious elevation, when those energies of soul, those manifestations of genius, which first dawned upon a benighted world, are passing in review before it.—The magnanimity and heroism of some great spirits animated by the celestial fire of virtue, evincing a contempt of difficulties, of dangers and of death, diffuse a placid benignity, an awful grandeur over the mind. Such is the feeling inspired by a view of the present æra, when philosophy has shed her genial influence over the human race ; when the light of truth, having dissipated the delusions of error, and pierced the mysterious veil which so long enveloped it, pours its irradiating beams upon the eager gaze of admiring millions. Such particularly is the emotion, mixt with joy and with gratitude, which swells the soul when we look to the United States of America, that country, where liberty has planted her standard, and chosen her favorite and permanent abode ; where the blessings of peace and independence, extending wide, gladden a whole nation of brothers, and "bind society in golden chains ;" where man, escaped from the ma-

zes of superstition, and unfettered by the disgraceful trammels of thralldom, at length appears in all the characteristic dignity of his nature, and "with freedom chartered on his brow" assumes the upright ennobled attitude of self-government. It is in the contemplation of a scene such as this, so triumphant to our nature, that the philanthropic mind delights to indulge. It is to this point that it ever trembles, as to its Cynosure, and around which all its exulting affections play.

An ardent thirst for knowledge, a constant effort to meliorate our condition, and an indefatigable industry in philosophical and political disquisition, and experiment, have conducted us to this proud eminence. It should not, therefore, excite surprise, that politicians feeling the full force of this reflection, and incited by the rapid progress which they daily witness in other sciences, should still attempt improvements in government by changing existing forms. But a retrospective glance at the vicissitudes which nations have undergone, must lead us to enquire into the consequences which produced them. It must impel us to pursue that course which has uniformly led to happiness and glory, and to avoid those rocks and quicksands on which the stability of governments have been so often wrecked. It must convince us that institutions, established by wisdom, and consecrated by happy and successful practice, should not be abandoned to the invasion of every novelty, which a predilection for abstract politics may present.

That there are times which call for political reform, no reflecting mind will hesitate to admit. But histo-

ry, whose examples teach us this fact, affords the strongest evidence, that changes in the fundamental principles of a government, tho' often necessary and beneficial, are delicate and dangerous experiments, which should not be resorted to upon light and trivial occasions; that they are always hazardous; frequently hurtful, and sometimes fatal. They should always be conducted with the utmost caution and circumspection; and especially, when changes are proposed in our newly formed American Institutions, should it be remembered, that by slow and steady steps, under the guidance of dispassioned reason, we reached the summit of human happiness; our ascent was attended with dangers and with difficulties, and it requires all our vigilance to maintain this exalted station. We should rest firm and collected; one rash, one inconsiderate step may precipitate us even below the point from which we have risen. Yet there are restless men, who, withheld by no lessons of prudence, constantly urge us to pursue that wild career of innovation, which wherever its effects have been felt, has led every country to ruin, and every people to misery. Unmindful of the solemn warnings of experience, and regardless of the sad fate in which this mad system has involved so many nations, they continue to assail with unabating virulence the best maxims of our government; and to recommend the annihilation of the firmest supports of that fair fabric, which the wisdom of sages has erected.

Among the various principles, which have aroused the hostility, and sustained the invective of those pretended reformers of political a-



buse, none has been more frequently the subject of censure and contumely, than the Restriction of the Right of Suffrage. To prejudice the public mind against this policy, no effort has been left untried; even the most illiberal insinuations and ungenerous means have been employed by the hatred of its opponents; and that decent temperance, which should always predominate in rational investigations, is swept away and lost in the swell of that animosity, which, with the impetuous violence of a mountain torrent, has burst forth on this occasion.

The Restriction of Suffrage, which I shall endeavour to shew is both just and politic, has been denominated a sacrilegious infringement of natural right, which every consideration of justice, and every precept of policy concur in condemning. It has been execrated as a shameful dereliction of those glorious principles of freedom and equal rights, which our constitution professes to guarantee to all our citizens: It has been derided as a visionary policy, which tarnished the lustre of the immortal manifesto, that tore off our chains, and proclaimed liberty to millions.

But, in order to expose the absurdity of this licentious rant, and to shew that this inflammatory philippic is entirely gratuitous and unmerited, it is only necessary to revert to the true foundation of every legitimate government. All our observations made upon the nature of man irresistibly induce us to conclude that he was formed for society;—and, as society cannot be maintained without civil government, it follows as a necessary consequence, that he was intended for civil government, and laid under a moral necessity of a-

dopting it, and of obeying those laws which are indispensably requisite for its support. Conformably to the theory of the Social Compact, when men enter into society they submit themselves to the direction of the general will; this also is a necessary consequence of every association of individuals; if they mean to co-operate for one common end, they must consent to be governed by the majority; and they are, consequently, by their own engagement, bound by the acts of that majority. Obedience to civil authority is then a duty prescribed by the moral œconomy of human nature; it is sanctioned by the universal assent of the wise, and fortified by the universal practice of the good. Accordingly in the science of politics, no axiom is more indisputably established, than that every individual of the society is subject to the laws, which are expressions of the will of the majority; submission to legal constraint is thus a moral duty, from whatever source we derive that duty; it is always an obligation on the conscience of the citizen; & therefore, the validity of the law, which limits the right of suffrage, can never be denied or controverted. We are told, however, that governments were instituted not to infringe, but to defend and fortify all the rights of the individuals who compose the society: this is certainly the object, as far as is practicable, of every good government. But in an association, where there is a complication of rights to be reconciled and secured; where a multiplicity and collision of interests generate jarring and conflicting passions, which are to be repressed or allayed; it is necessary for the better protection and security of the more important, that the exercise

of some subordinate rights and privileges should be modified, abridged or suspended, as the exigency of circumstances may dictate.

There are indeed certain unalienable rights of which the individual cannot be deprived; but the right of suffrage no more than a right to a community of goods, can be of this description. It is necessary we all agree for the encouragement of industry, the advancement of national prosperity, and the security of individual happiness, that the right of property should be protected; that the land, for example, which one individual holds to the exclusion of all others, be secured to him by municipal laws. Those laws evidently have their inconveniences; every thing human has. Yet who does not foresee the consequences of complicated & indelible horror which would ensue upon their abolition? Who does not foresee, and in the anguish of his heart deplore as a consequence, "the fate of beggared nations, and famished citizens, the victims of suspended industry and languishing commerce." Who does not foresee murder and rapine, stalking with gigantic strides over the earth, and burying in the same grave the happiness of man with the safety of property.

And is there a rational being who will contend that those laws, which give security to landed property, in despite of the beneficial tendencies with which they are fraught; in despite of the evils and miseries which they avert; are unjust, and ought to be abrogated, because they are marked with some imperfection; the inevitable attribute of every thing human? Yet those laws, like the laws which limit suffrage, certainly abridge

and suspend a natural right, a natural right which every individual has to an equal portion of the land of the country which he inhabits. There is the same injustice in suspending the right to a community of goods, that there is in suspending the right to universal suffrage; to suspend either is a restriction of natural liberty; but both restrictions are rendered indispensable by the nature of man; they are such too as the very individuals against whom they operate, have given the society a right to make: And morality recognizes no principle by which an individual is permitted to withdraw from his engagement, because he finds it inconvenient or disadvantageous to comply with it. If then, the majority of the people deem it necessary to restrict the right of suffrage, they certainly practice no injustice when they do restrict it; the adoption of this policy is in perfect conformity with the contract existing between the subject, and the state; and therefore it must be just.

To those who insist, that government is coeval with society, and society with man; that they are both the works of nature; and therefore, in explaining the origin of civil institutions, reject the intervention of a Social Compact, and resolve the obligation of the laws into the doctrine of Public Expediency, it will be sufficient to shew the expediency of the restriction for which I contend, in order to satisfy them of its justice: since, according to their doctrine, the expediency of a measure sanctions and renders that measure just.

Presuming then, that the society can, consistently with justice, restrict the right of suffrage (provided such restriction be found expedi-



ent) we will next examine the policy of this measure. It is universally acknowledged, that the first object of every system of legislation should be the enactment of such laws, as will most contribute to the public good ; but to ensure the attainment of this great object, it is necessary that the business of legislation should be confided to such men, and such men only, as have intelligence to discern, ability to effectuate, and personal motives to engage, and deeply interest them in the adoption of the necessary and most effectual measures.

That maxim which holds a distinguished place in the political code of every free people ; that maxim which excludes all men from a participation in the making of laws, by which they themselves are not to be governed is founded on a correct and intimate knowledge of the human character ; it is one which can never be deserted, and which deserves extension. True policy equally forbids, that men should participate in the enactment of statutes affecting property, who have no property to be affected by those statutes. Would not that voracious democracy of which Aristotle speaks, soon fix its talons on that property which the honest industry of others had acquired?

(*To be continued.*)

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*Of the Roman Historians, Philosophers and Orators.*

As the Romans increased in opulence and empire, the sciences flourished of course ; for, besides poetry, eloquence, history and philosophy, made no contemptible figure, even before the age of Augustus.

Scipio and Lælius were themselves learned, and encouraged learning in others. Cato the elder

was an able orator, and well versed in the Grecian literature ; which he made himself master of at a very advanced age. Philosophy and rhetoric were publicly studied at Rome by the young nobility, under different masters. And those who intended a more complete course, were commonly sent to Athens, as to a superior school to finish, in the precincts of the Academy or the Lyceum, where Plato and Aristotle had prelected that education which was then held fashionable ; or even necessary to arrive at any distinguished eminence in the republick.

About this time flourished Pannætiæ and Posidonius the philosophers ; Polybius, that eminent and philosophical Greek historian ; Vitruvius, the famous Roman architect ; and Diodorus Siculus, the universal historian ; all of whom lived somewhat prior to the Augustan period.

Lucretius their contemporary, and the patron of Epicurism, seems the first poet that professedly made poetry the handmaid of philosophy. He has had many followers ; some, perhaps, who have embraced more rational systems ; but few who equalled him in genius. His style is luminous, simple, harmonious, strong ; the beginnings and conclusions of his books are at once warmed with the fire of divine poetry, and illuminated with the purest moral philosophy. Although we reject his system, we must admire his genius.

The Anti-Lucretius by cardinal Polignack, though possessed of great merit, is inferior by many degrees : it likewise labours under material errors, by adopting the Cartesian system, which in natural philosophy, is little better than that of Epicurus.

About the time of Cicero, both philosophy and oratory were carried to the greatest height. The senate and the forum gave full scope to the latter; and we are not to wonder that the Romans, during the flourishing state of liberty, were excited to practise and excel in eloquence; considering the prodigious effects it has in a popular government.

Cicero, in his book *De Claris Oratoribus*, after enumerating those that were most remarkable in Greece, reckons up a long list of illustrious Romans that had distinguished themselves as orators, for more than a century antecedent to his own time.

However, it is to be observed, whatever figure those orators made, or others that flourished in a subsequent period, that none of their works have been preserved; which makes it probable that they contented themselves with temporary harangues, which they seldom committed to writing, and suffered to perish, as soon as the purpose for which they were composed, was answered.

The same may be said of their philosophy, which, however it may have resounded in the schools then existing, found none of its professors so far capable of writing, or emulous of future fame, as to sit down and transmit to posterity the doctrines of their different systems.

Cicero alone, to vindicate the name of his countrymen, and establish his own, has handed down to us, now, in the loud voice of oratory, now in the graver tone of philosophy, an ample and eternal treasure of learning on both subjects. In his works we have the quintessence of the Grecian wis-

dom enlarged and illuminated with the diffusive light of his own genius.

In oratory, he was inferior to Demosthenes alone, having less fire, vehemence, and closeness; but in all his works there is a flowing ease, a modulated harmony, a purity, a clearness, and beauty peculiar to himself, a love of virtue and learning, a fullness of information, and comprehension of ideas; delivered in a vein of elegance that is lively and animated, and uniformly supported in his orations, epistles, philosophical discussions, and other pieces. So that it excites wonder that one man could have amassed so much knowledge, and digested it in such a regular manner; one too exercised in the storms of the state, and whose whole life was one continued series of important business, public honours, trials, and misfortunes.

Simplicity of style seems to have been the distinguishing characteristic of the Ciceronian age. Besides its two principal poets, Lucretius and Catullus, its historians show an excellent example in this respect. In *Cæsar's Commentaries* and *Nepos's Lives*, though written in the plainest style imaginable, there is a beautiful simplicity, both in the thought and expression that cannot fail to please a just taste, upon an attentive perusal. The manner indeed, of these writings does not strike at first; as being divested of that pomp of language, which other historians studiously affect, in order to gain upon the reader.

Cornelius Nepos writes always in a brief impartial manner; his candour and simplicity are truly valuable; and his style somewhat



more raised than the other's.

But Cæsar possesses an excellence of an higher kind ; he writes his own history, yet with the utmost modesty ; talks of himself in the third person with the greatest indifference : praises nothing he does ; is never severe or bitter against his enemies : A strong, and almost singular example of a great mind, neither admiring its own performances, nor condemning those of others ; but, as intent on high designs, and capable of still greater exertions, always modest, grave, cool, and dispassionate.

The character of Catullus is beauty, elegance, and simplicity : his subjects generally short and easy ; among these his imitation of Sappho, and the Epithalamium are the best. His poem called Atys is also very good, likewise that on the death of his brother. But the most valuable of the larger pieces is the Marriage of Peleus and Thetis ; possessing at once excellent description, pathos of sentiment, and the most beautiful simplicity of style. The tender and affecting story of Ariadne can never be too much admired. It is surprising how little this poet's merit is adverted to, even by the learned of this age.

Tibullus and Propertius, the two great masters of Roman Elegy, lived somewhat later, and have superlative merit in this branch of poetry ; emulating, if not surpassing their Grecian models, Mimnermus and Calimachus.

From the elegance of their diction, and their frequent allusions to Roman customs and Greek antiquities, they ought to be more studied than they generally are, as besides their poetical attractions, they inform the reader of many

particulars not to be found in other authors.

Propertius, especially, abounds in these allusions, which, together with a more figurative style, renders him more difficult than Tibullus ; which last, though in general less tender and pathetick, is more easy, chaste and natural. Propertius, indeed, seems to have had a heart entirely composed of love, his reason yielding to its full control ; and in spite of affronts, disappointments, cruelties, still submitting to the commands of a beautiful, wanton and imperious woman.

One of the most valuable and certainly one of the most charming sources of pleasure and refinement is an intimate friendship of the sexes. In the one, it inspires a purity and delicacy of sentiment, which masculine pursuits at least do not create, and the other it raises above those little follies and womanish affections, which sometimes render female society insipid to the man of literature and taste. Generally speaking, women were never intended for science ; but most surely also they were never designed for the mere playthings of men. Their natures seem susceptible of so many endearing sympathies, and formed for the growth of so many amiable and sometimes commanding virtues, that nothing but brutal insensibility, or lamentable depravity, can suffer us for a moment to be indifferent to them. Hence it is, that in the most refined state of society, woman has always held the most exalted rank.—*Port Folio*.

It has repeatedly been said that *learning* and *love* are incompatible. It has had been the sentiment of

some cold, plegmatick being, whom nature had probably denied the power of enjoying the one, or of acquiring the other, we should perhaps have given it the same credit, which we do to the ranting of an exhausted debauchee, when he begins to preach upon the vanity of sensual pleasures; and there is no doubt, that the poet who has perverted his verse to such an end, had some solid reason for his heresy. A man in love may not at all times relish toiling through Newton's Principia, or digging after Hebrew roots; but his soul will be feelingly alive to every charm of nature, and then, if ever, it will be attuned, to the melody of poesy. Burns, who was the true offspring of genius and feeling, is a much better instructor on this subject than all the dull sage philosophers that ever lived since the time of Sanchoniathan. "There is certainly," says he, "some connexion between love and musick, and poetry. For my own part, I never had the least thought or inclination of turning poet till I once got heartily in love; and then, rhyme and song were, in a manner, the spontaneous language of my heart."

*Ibid.*

At the first glance a man of genius throws around a subject, he perceives not more than one or two striking circumstances, unobserved by another. As he revolves the subject, the whole mind is gradually agitated; acquiring force by exertion, he discovers talents that he knew not he possessed. At first, he saw every thing dimly; to the *studious* eye of Genius every thing at length, becomes orderly and distinct; the twilight gradually disperses, and every form

shines in the brilliant light of imagination. Like viewing a landscape at an early hour in a summer morning, the rising sun perhaps only rests on a particular object and the scene is wrapt in mist; as the light and warmth increase, the mists fade, and the scene displays every varied beauty.

—  
An officer having the misfortune to lose an eye in the wars, had a glass one which he constantly took out of the socket at night. Being at an inn, and one of the servants waiting on him he gave her his eye, and desired her to lay it down. As she did not stir, he was angry, "and asked her what she waited for." "I wait," she replied, "for the other."

~~~~~  
A gentleman in the island of Barbadoes, having missed a considerable sum of money, had great reason to suspect one of his negroes was the thief, and that he might detect him, tried the following experiment. Having summoned them all, he thus harrangued them: "I have been informed in a vision by the great serpent, whom you adore, that one of you have stolen my money; and he moreover told me that the very man, when called into my presence, should have a large parrot's tail feather hanging at the end of his nose, by which I might discover him." He had no sooner uttered these words than the real thief betrayed his guilt, by clapping his hand to his nose to feel for the feather.

~~~~~  
Sometimes caresses and sometimes coercion have *made* many a child a bright genius. Sometimes



Patronage and sometimes Poverty,  
stimulate men to become illustrious.

~~~~~  
TO A KISS.

The flowers that in yon meadow  
grow,  
To thee their bloom, their fragrance owe ;  
The blossom'd shrubs, in gaudy  
dress,  
Thy genial warmth, thy power  
confess :  
The stream that winds along the  
grove,  
And courts the shore with waves  
of love,  
Is taught by thee the fond embrace,  
By thee is taught each rural grace  
On gentle-parted lips say why  
Is plac'd the rose's beauteous dye ?  
Because on that soft seat of bliss  
Abides the rosy-breathing kiss.

~~~~~  
DRYDEN, says the brilliant D'Israeli, traces the whole history of  
Genius in a couplet ;

What, in nature's dawn the child  
admired,

The youth *endeavoured* and the  
man ACQUIRED.

~~~~~  
ODE TO MELANCHOLY.

—  
*By a Carolinian.*

Nymph of the pallid hue, and  
downcast eye !

Around whose brow a wreath of  
cypress twines,

Forever doom'd to breathe the  
pensive sigh,

And beat that breast where comfort  
never shines :

To thee when dissipated clouds  
retire,

I tune the sad the woe-expressive  
lyre :

Me to some tott'ring abbey's ruins  
bear,

When trembling twilight o'er  
the landscape falls ;

Where hollow echoes vibrate in  
the ear,

And the long moss drops from  
the mould'ring walls ;

There, midst decaying structures,  
let us muse,

Nor heed the clammy mists, nor  
chilly dews.

At midnight hour, with thee I'll  
wander o'er

The dreary heath, th' ungenial  
damps defy ;

Or stretch along the billow beaten  
shore,

While the pale moon gleams from  
the clouded sky ;

Amid the circling shades that  
whelm the night,

Catch the faint glimm'rings of some  
watch-tower's light.

Or, where funeral yews spread o'er  
the tomb,

Join'd hand in hand with thee,  
sad nymph, I'll go,

To mark where grief, enwrapt in  
awful gloom,

By the blue taper sheds her  
floods of woe ;

And weeping wears the tardy  
hours away,

Till morn's alarming clock pro-  
claims the day.

Pleasure avaunt with all thy syren  
crew,

Hence ! ever may I flee thy wan-  
ton pow'r,

And bid a long farewell, a last  
adieu,

To all thy revels of the midnight  
hour.

Hark ! heard'st thou not the direful  
shrieks of pain ?

Disease and death await the tho't-  
less train ;

Dejected maid ! with thee content  
to dwell,  
I shan the noise of folly's idle  
brood,  
To seek thee in thy solitary cell,  
Where vain, delusive joys, can  
ne'er intrude ;  
But Contemplation calm the nymph  
divine,  
Numbers the twinkling planets as  
they shine.

### ALKNOMAC.

This great Indian chief, when pre-  
paring for the war in which he  
was made prisoner and torment-  
ed, is said to have made the fol-  
lowing bloody reflections and ob-  
servations to the virgins and at-  
tendants of his wigwam, on the  
night preceding the first battle.

Now the storm begins to come !  
Every yell foretokens doom ;  
Hear the warrior's whoop from  
far,

Tells us to prepare for war.  
Woods and caverns near my cell  
Now the awful storm foretell,  
Shouts with rending terror rise,  
Strike the mountains, then the  
skies !

Hark ye virgins hear the sound !  
Quick with terror cloathe me  
round,  
War with horrid roar commands ;  
Quick equip me, join your hands.  
Give my eyes a fiery glow,  
Darting horror on the foe.  
Let horrific black entwine  
Every limb ; let red combine.  
On my head the crest affix ;  
Let the plumes with terror mix,  
Let my sable hair that flows,  
Beam terrifick on my foes :  
Where's my belt with wampum  
fill'd ?

Quick—begirt me for the field—

This, my scalping knife shall s'ow  
What a mighty chief can do—  
Stop ! the bow must crown my  
arms ;

This with twangs the warrior  
charms.

Twice ten arrows hence shall  
bound :

Twice ten chiefs shall bite the  
ground.

Hark ! the woods re-echo round,  
Caverns ring with midnight sound ;  
Now the mighty warriors song,  
Murmurs through the warrior  
throng.

Ev'ry chief with visage grim,  
Dooms his foe in blood to swim.

Virgins, cease for me your care !  
Now for war yourselves prepare.  
Thrilling cries your throats convey  
Crimson paths shall lead your way.  
Close behind your warriors go—  
Urge them briskly on the foe ;  
If the foe in dust be thrown,  
Then with love your warriors  
crown,

If your lovely chiefs are low  
Sadly weave the wool of woe.

Now the mighty God looks  
pale,

Sinking on the eastern vale.

Ev'ry chief is sunk to rest :

Gloomy thoughts invade my  
breast.

See the dimly looking blaze,  
Glimm'ring through the woodland  
maze !

See the silent smoke arise—  
Rising till it strikes the skies !  
Darkness soon shall change the  
scene ;

Virgins—every chief convene.  
Let a solemn talk be held,  
While this gloom pervades the  
field.

When the morning God appears,  
Howl of death shall strike our ears  
Arrows hurling from afar,  
Soon shall shower floods of war.